

Graham Paints Dark Picture Of World

DENVER (BP) — Painting a dark picture of the current condition of the world, Evangelist Billy Graham called on Southern Baptists to speak and act on such great problems as poverty, pornography, racism, pollution, drugs, and war.

Graham told an overflow crowd estimated by Curran Hall Center officials at 16,000 to 17,000 that they must make the spiritual dimension their priority in life.

Graham was introduced by his personal pastor, outgoing Convention President W. A. Criswell, who called him "God's flaming evangelist."

Graham said that he had been in Denver observing the convention, though not as a messenger.

"Of all conventions I've attended, I've never seen one I thought was

conducted with more fairness than this one," he said, to accompaniment of "Amen" and applause.

He praised Criswell as "one of the great prophets of God in this generation." Graham commented that he grew up in Charlotte, N. C., the city of the incoming convention president, Carl Bates.

"I want to express my confidence in the leadership of this convention," Graham said.

"For too long we have been silent on the great spiritual and moral issues of our day," Graham said as he challenged Southern Baptists as the vanguard of evangelical Christianity to show that Jesus Christ can make a difference.

Before disclosing his solutions, Graham told the messengers the world seems to have lost its way internationally, racially, personally, ecologically, morally, and religiously.

Bearing down hard on the religious facet, he charged some churches today have lost their message and others their audience, with some ministers preaching humanism and others practicing an orthodoxy not relevant to life.

"Today there is a drift in many of our denominations that is alarming; especially should we be concerned about our educational institutions.

"One of our denominations came very close this spring to endorsing promiscuous sexual relations. The next step will be church-supervised brothels very similar to the temple prostitutes of ancient Corinth.

"Some of the violent racial groups in the country are being led by so-called clergymen," he told the messengers, mostly preachers. "Where many of these men get the 'Reverend' in front of their names, I do not know. Certainly, they don't get it from God."

"The tragic situation is that while the world cries out... the church stutters and sammars and seems to have lost its way."

The racial problem is increasing, not decreasing, Graham observed.

"Only a decade ago it seemed that integration was just around the corner in the United States, but in the past five years polarization between racial extremists has been such that some feel the issue now is how to avert ra-

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BE IT, THEREFORE, RESOLVED that we the messengers of this convention rededicate ourselves and lead our churches to rededicate themselves to the task of witnessing to the unsaved and unreached, and

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Resolutions Reveal SBC Opinions

Many resolutions were presented to the SBC messengers in Denver. The following ones were passed.

On Evangelism and Prayer

WHEREAS, our nation has given evidence of being in dire need of a spiritual awakening,

WHEREAS, there are many indications of a genuine moving of the Holy Spirit in our nation,

WHEREAS, the Executive Committee of the Southern Baptist Convention has clearly emphasized the primacy of evangelism in future programming for Southern Baptist Convention agencies,

BE IT, THEREFORE, RESOLVED that we the messengers of this convention rededicate ourselves and lead our churches to rededicate themselves to the task of witnessing to the unsaved and unreached, and

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Operating for the first time on a new convention format which provided double the amount of time for miscellaneous business, the vocal messengers still ran out of time before they completed their suggestions for running the denomination during the next 12 months.

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SBC OPENING SESSION: An estimated 14,000 persons attended the opening night session of the Southern Baptist Convention meeting in Denver June 1-4. Officers of the Convention in foreground are: (left to right) Lee

Porter, first vice president; W. A. Criswell, president, and Harper Shannon, second vice president. The convention hall was well filled at every session.



SBC Holds Historic Convention At 125th Anniversary In Denver

Southern Baptists In Denver

An Editorial Report

Southern Baptists in Denver; how can one describe such a convention?

It seems to this observer, who attended every session, that it best can be described in the following words: Declaration, Determination, Demonstration, Direction and Dedication.

During the meeting there was Declaration that God had richly blessed Southern Baptists through the 125 years of their history, and that all of the glory and praise for their progress goes to him. The first action of president Criswell, after calling the convention to order, was to ask every person in the great auditorium to get on his knees and thank God for His blessing and to pray for His leadership in the meeting.

Owen Cooper was appointed to the Committee on North American Fellowship and the Baptist World Alliance Executive Committee.

Dr. Joe T. Odle of Jackson was named to the Committee on Denominational Papers.

Four Mississippi ministers of music sang before the convention with the Centurymen, a large chorus group sponsored by the Radio and Television Commission, in special music. These were: Dennis Bucher, Charles Russell and Charles Muller of Jackson and Tanner Riley of Clinton.

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ra-works. There also was demonstration that Baptists can disagree yet walk together as brethren.

There was choice of Direction as the convention once again showed that it was going to continue in its long held position of a Bible believing conservatism, and that it has no intention of allowing itself to be maneuvered into the liberal path.

There was Dedication to carrying out the commission of Jesus Christ, revealed by the messengers giving their most enthusiastic response to those who presented the long held basic emphases of evangelism, missions, Christian education and other witness to our Lord.

A Business Convention

It was a good convention, giving itself largely to convention business, but hardly can be classified as a meeting of great spiritual impact, even though there were some periods of great spiritual power and challenge.

It was a meeting of determined action, but of little show of animosity, and the love of Christ prevailed. We feel sure that even though there was no agreement

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By Roy Jennings

DENVER (BP) — About 13,500 Baptists found a Broadman Bible Commentary volume too liberal and demands for denominational workers to reaffirm the Bible in writing too harsh at the 125th anniversary meeting of the Southern Baptist Convention at Curran Hall here.

Between rounds of the three-day doctrinal dispute they elected Carl Bates, pastor of First Baptist Church of Charlotte, N. C., as the new president, approve a record \$29.1 million budget, and received annual reports from their 20 agencies, and severed ties with two SBC hospitals.

Inspiration came from Evangelist Billy Graham and multi-media presentations on missions and the 125th anniversary of the denomination, celebrated with flourish in the opening session.

Messengers offered 23 resolutions and 19 motions, at least five aimed at the Christian Life Commission, the denominational social action agency which conducted the controversial morality seminar two months ago in Atlanta.

Seminar program personalities who drew the ire of the messengers were Anson Mount of Playboy magazine, Joseph Fletcher of situation ethics fame, and outspoken Negro legislator Julian Bond of Atlanta.

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Native Mississippian

Carl Bates, N. Carolina Is New SBC President

DENVER (BP) — Carl E. Bates, 56-year-old pastor of First Baptist Church of Charlotte, N. C., was elected president of the 11.4 million member Southern Baptist Convention here.

Bates succeeds W. A. Criswell, pastor of First Baptist Church of Dallas, who completed two terms as head of the nation's largest Protestant denomination.

Competition for the office was provided by Gerald Martin, pastor of Poplar Avenue Baptist Church of Memphis, Tenn., Lee Porter, pastor of First Baptist Church of Bellair, Tex., Charles Trentham of First Baptist Church of Knoxville, Tenn., and Harold C. Abbott, a Shreveport, La., businessman.

Bates was leading other candidates for convention president in 1963 in Kansas City but withdrew before the run-off.

The election of Bates marked the second time the First Baptist Church of Charlotte has supplied a president for the denomination. C. C. Warren of Charlotte served two terms in 1956-57.

Born in Amite County, Miss., Bates attended elementary school at Beechwood, Miss., and Enterprise, Miss., and completed Amite County Agricultural High School in 1932 at Liberty, Miss.

Bates attended Mississippi College at Clinton, Miss., and received a bachelor's certificate in theology and a master's certificate in theology from Southern Baptist Theological Seminary, Louisville, Ky. He was awarded an honorary doctorate by Baylor University in 1951.

During seminary years Bates was the pastor of three Kentucky rural churches: Habit, Macedonia, and Corydon. His first full-time pastorate was Central Baptist Church of Winchester, Ky., in 1941.

Bates pastored First Baptist Church of Leesburg, Fla., in 1943-47; First Baptist Church of Texarkana, Tex.

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Mississippians To

Participate In

Asian Crusade

Several Mississippians are among the large number of Southern Baptist pastors and evangelists who will participate in Asian and South Pacific Crusades which are to precede the Baptist World Alliance in Tokyo, Japan in July.

Revivals will be held in churches and missions in the Philippines, Taiwan, Okinawa, Indonesia, New Zealand, and other countries. They are under the direction of the Foreign Mission Board of the Southern Baptist Convention.

Sunday, June 14, has been named as a day of prayer for the crusade and churches all across the convention are asked to join that day in praying for a mighty moving of the

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Conference Speakers Affirm Belief in Bible

By Robert O'Brien

DENVER (BP) — An exhaustive scrutiny of the Bible and its relationship to Southern Baptists was conducted by a battery of pastors and denominational leaders here at the Affirming the Bible Conference, a pre-Southern Baptist Convention event.

W. Ross Edwards, editor of Missouri's state Baptist newspaper, The Word and Way, said he called the conference to give Southern Baptists' "silent majority" a chance to "put up our flag of trustworthiness of the Holy Scriptures."

In remarks at the opening session, Chairman Edwards said, "we're not here to cause trouble but maybe to blow off some steam."

Attendance ranged from more than 850 in the afternoon session to about 1,000 at the evening session. Official registration was listed as 850.

Joe T. Odle, editor of The Baptist Record, Mississippi's state Baptist paper, dropped what some observers considered to be the bombshell in the "conservative vs. liberal" controversy with a 20-page paper outlining what he characterized as "a trend of a more lenient attitude toward theological liberalism" in Southern Baptist literature.

Odle emphasized that the conclusions "represent my own thinking," and he commended the Southern Baptist Convention for a history of outstanding literature, agencies and personnel.

But the Baptist editor said, "we must admit that something is wrong. There is appearing in some of the

literature materials which are raising questions in the minds of a large segment of the Southern Baptist constituency."

Warming to the amens from his listeners, Odle said, "A rumble is being heard that will not be silenced, and that rumbling seems to be gaining in crescendo. No amount of reassur-

ance from leaders has been able to stop it, nor can we expect it to ebb as long as objectionable materials continue to appear."

Stating that his observations were substantiated by letters from more than 80 pastors and laymen and other research, Odle listed five "general conclusions."

It is evident, he said, "in recent years, a trend of more lenient attitude toward theological liberalism. This is, of course, the basic cause for the restlessness that is disturbing the convention."

Odle cited examples from the controversial first volume of the Broadman Bible Commentary, new Southern Baptist study course materials and other material he feels give room for a "liberal" interpretation of Scriptural passages.

Earlier, Edwards commented in his opening remarks, "If the interpretation of Genesis in the Broadman Commentary goes unchallenged, we owe an apology to Ralph Elliott." Almost 10 years ago, Elliott, a professor at Midwestern Baptist Theological Seminary, Kansas City, was dismissed after a conservative-liberal hassle on his interpretations in his book, *The Message of Genesis*.

Edwards, who actively opposed Elliott

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THREE PRESIDENTS: Carl E. Bates (left) pastor of the First Baptist Church, Charlotte, N. C., was elected president of the Southern Baptist Convention. Mrs. R. L. Mathis was reelected president of Woman's Missionary Union. Landrum P. Leavell II was elected president of the Southern Baptist Pastors' Conference.

Historic Convention Held In Denver

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tion called for abolishing the social

Two of the stronger requests for action agency and for firing its staff.

Milder ones wanted the Christian Life Commission to tell their motives for the seminar and to know the agency had offended a large number of Baptists by sponsoring the event.

Messengers agreed to table the four motions at the request of former presidents headed by Ramsey Pollard of Memphis who assured them their convictions had been heard and registered.

However, Volume 1 of the Broadman Bible Commentary was not so fortunate. By almost a 3 to 1 vote, the messengers, led by Gwin Turner, a Los Angeles pastor, asked the Baptist Sunday School Board to withdraw the volume and rewrite it with a more conservative viewpoint.

Turner, who claimed he went on a fast to prepare himself for the foray, called the commentary a direct contradiction of the Bible. He referred specifically to the interpretation of a Genesis passage that God did not command Abraham to sacrifice his son, Isaac.

James L. Sullivan, executive secretary of the Sunday School Board, which is publishing the 12-volume commentary during the next two years, explained the book was within convention-approved publishing policies and didn't represent an official convention position. That didn't satisfy, however, a majority of the messengers.

Later, Sullivan explained that members of the Sunday School Board will take up the request at their next meeting August 12-13. Turner offered to provide writers of the revision a position paper.

Unhappy about contents of denominational literature, messengers proposed that denominational employees sign statements annually as a condition of employment that they believe in the Bible as the authoritative, authentic, inspired, infallible Word of God.

One motion singled out seminary teachers and Sunday School Board writers and contributors to their publications for signature.

Both were ruled out of order by outgoing president W. A. Criswell of Dallas after the parliamentarian stated they conflicted with convention by-laws concerning the responsibility of agency trustees.

In other business, the messengers approved 12 resolutions on such subjects as environment, race, law and order, extremism, public and private education, peace, evangelism and prayer, drugs and alcohol, and reaffirmation of the convention's 125th anniversary.

Surprisingly, the resolution opposing the use of tax money for private education got the most attention.

An effort by Joe Odle of Jackson, Miss., to delete a reference to private, church-related schools being formed simply to avoid racial integration lost by a narrow margin.

The convention in Denver's 600-foot-long Curran Exhibition Hall attracted 13,522 registered messengers, well below the record 16,678 who registered at New Orleans last year and sixth in all-time attendance.

In 1971 the convention will meet in St. Louis on June 1-4 with John Claypool, pastor of Crescent Hill Baptist Church of Louisville, Ky., preaching the annual convention sermon.

Selecting sites, six years ahead, the messengers agreed to go to Miami Beach, Fla., in 1975, but asked the Executive Committee to take another look at the facilities in Norfolk, Va., suggested for 1976.

Selected to lead the denomination as first vice president was Fred Rhodes, a Washington lawyer and deputy administrator of the Veterans Administration.

Russell H. Dilday, Jr., pastor of Second-Ponce de Leon Baptist Church of Atlanta, Ga., and chairman of the resolutions committee, was elected second vice president.

Bates won the presidency on the first ballot against four other nominees who included Harold Abbott, a Shreveport, La., businessman, Charles Trentham, pastor of First Baptist Church, Knoxville; Lee Porter, pastor of First Baptist Church of Bellair, Tex., and Gerald Martin, pastor of Poplar Avenue Baptist Church, Memphis.

In his first press conference as president, the 56-year-old Bates took cautious positions on social action, race, and liberalism.

On helping the poor, Bates said there had been many poverty programs in the world but as far as he could tell they wound up helping the rich instead of the poor.

Bates declined to identify himself as a moderate or liberal. He said the terms had different meanings and as far as he was concerned, it was what was in the bottle that counted, not the label.

The president said he had no plans to put pressure on any liberal college or seminary faculty members because of his beliefs.

At least a dozen fraternal messengers attended the convention but the group which provoked the most attention came uninvited. They were 15 black youths representing the Afro-American Student Union at Metropolitan State College here. The convention voted to give them 10 minutes to speak.

The group's spokesman, Jess Thomas, a 31-year-old senior, called on the messengers to live up to the precepts of Jesus Christ. His claim that Southern Baptist churches had within its ranks members who have murdered and raped black people brought shouts of "No" and "Lie" from the audience.

During the group's opening prayer, most of the blacks held up clenched fists, a black power symbol.

Graham drew the largest attendance of the four days with his plea for Southern Baptist action on such great problems as poverty, pornography, racism, pollution, drugs, and war.

About 17,000 persons heard Graham close out the convention with a challenge for Southern Baptists to serve as the vanguard of evangelical Christianity in showing that Jesus Christ can make a difference.

Looking far into the future, the messengers approved denominational themes for 1973-79 under the umbrella theme of "Sharing Christ." By years they are "Sharing Christ Through His World, 1973-74; Through His Reconciling Love, 1974-75; By Proclaiming Liberty, 1975-76; In a Secular Society, 1976-77; and Sharing Christ's Bold Mission, 1977-79."

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ies, literature and art have even shocked Dr. Benjamin Spock, civil libertarian, Graham contended.

Reminding that almost one out of every two black Americans are Baptists, Graham told the messengers the black American clergymen are crying out for fellowship with Southern Baptists and other white evangelical groups across the country.

"The time may soon come when we should have large joint meetings that would include not only the larger Baptist conventions of the country, but other evangelical groups that believe and preach the gospel," he added.

Turning to the moral problem, Graham said moral standards have always brought rebellion.

"But when has there ever been an age when people have said there are no moral standards?

"The real moral crisis of our day is not pot or pornography; it is the widespread assumption that no moral standard is really binding.

"I am convinced that God's judgment will fall on America unless we turn from our personal immorality and our social injustice."

Recently obscenity trends in mov-

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ies, literature and art have even shocked Dr. Benjamin Spock, civil libertarian, Graham contended.

Turning to the war problem, Graham described the world as united by technology and divided by ideology.

"We should have never gotten involved in a no-win land war in Asia," Graham said. But he expressed confidence in President Nixon's promise to end it.

Graham said he felt the hope lies in the youth of today.

"Personally, I am encouraged by the young generation. There is an idealism in them and an honesty and a real concern to change the world. If it were connected with the power of Jesus Christ, it would be successful.

"There is the terrifying possibility that unless the 'now' generation had a deep moral and spiritual emphasis, they will end up at Armageddon."

Graham said a "terrifying" vacuum is developing among America's youth similar to that in Germany in the 1920's and 1930's. Unless we Christians fill this with a dynamic, revived, authoritative, spirit-filled Christianity, a new Hitler could arise and capture the minds and hearts of millions."

"Of course there are some who will contend that these are inconsequential or minor matters and that we should not be disturbed by them. I would remind those . . . that minor matters have a tendency to become major ones . . ."

Odile stated that "great numbers of Southern Baptists would seriously question whether the convention's instructions were followed in publication of some of the materials. . . ."

He suggested five principles of policy which he said "are essential to the rumbeling in the Southern Baptist Convention is to be stopped."

1. Everything published by Southern Baptists should be Biblical in its content or foundation.

2. All publications should be thoroughly Baptistic in their doctrinal positions.

3. The literature should be Christ-centered in emphasis.

4. The literature should be church centered in application.

5. The literature must be conservative in theology. "This, of course, is the crux of the literature problem," he said. "This is where the disagreement centers. Most Southern Baptists hold a conservative view of the Bible and they want the literature to be conservative, too."

Odile concluded that if "objectionable material" is not removed, churches will turn to other sources for literature and books and that more churches will pull away from the convention.

He called the Sunday School Board's system of editing and checking curriculum materials "a good system," but added that it "will be only as strong as the convictions of men who serve as editors."

In an interview later, Edwards, praised Odile for his "scholarly approach." He said he believes the Southern Baptist Convention "is not shot through with liberalism."

"It would be tragic for Southern Baptists to let independent publishers take advantage of our misunderstandings. Basically we have the finest literature available anywhere. We ought to stay with our literature and try to clear up our misunderstandings. If we drop it, we don't have the right to criticize it," he said.

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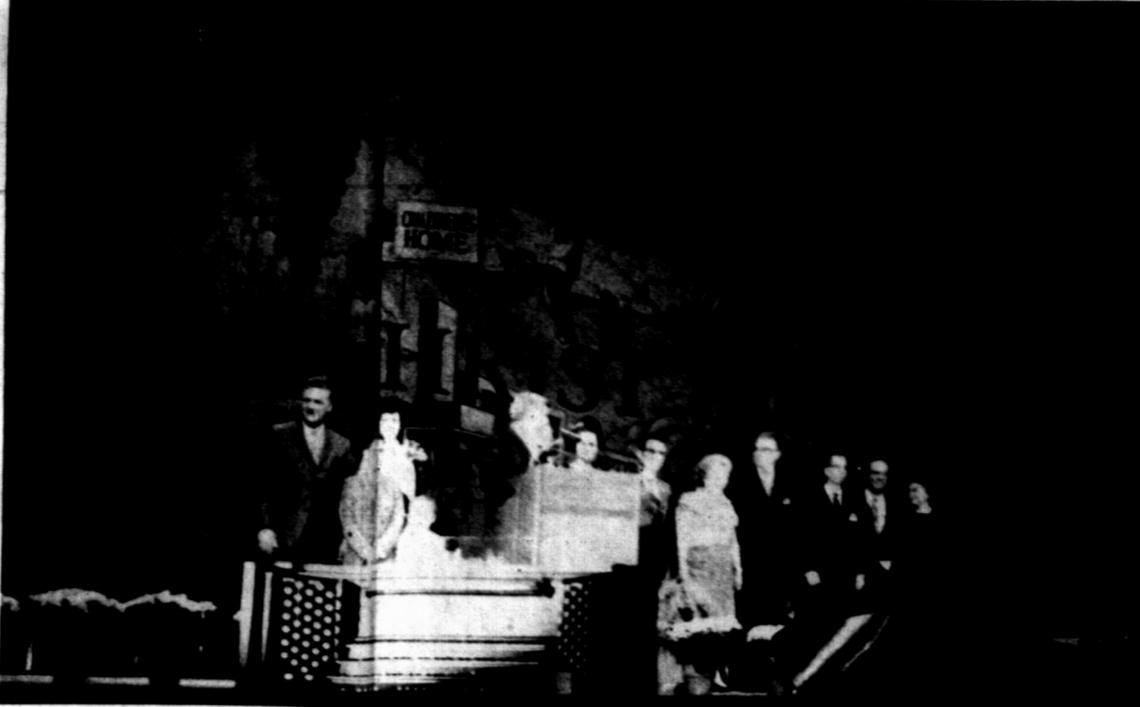
Mrs. Connie Brodie of Jackson sang a solo.

Serving on the Committee of Committees were Dr. Charles Myers of Jackson and Dr. Brooks Wester of Hattiesburg.

Owen Cooper served on the Committee on Resolutions.

Dr. J. Clark Hensley of Jackson was a member of the Tellers Committee.

Three Mississippians had parts on the program of pre-Convention meet-



THIS YEAR'S SBC OFFICERS and their wives are pictured against the Convention theme backdrop. Left to right, Lee Porter, second vice-president; Mrs. Porter; W. A. Criswell, president; Mrs. Criswell (standing be-

hind Dr. Criswell); Mrs. Harper Shannon; Harper Shannon, first vice-president; Mrs. Porter Routh, Porter Routh, treasurer; Clifton J. Allen, recording secretary; W. F. Kendall, registration secretary; and Mrs. Kendall.

Speakers Affirm Belief in Bible

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liott's position, told the audience, that the Broadman Commentary interprets Genesis almost identically as Elliott did. Elliott ultimately accepted position as pastor of an Albany, N. Y. Baptist church affiliated with the American Baptist Convention.

The most controversial part of the Broadman Bible Commentary contends that Abraham did not receive instructions from God to sacrifice Isaac, his son.

"A second trend which is just as disturbing," Odle said, "is the tendency to allow questions of Bible criti-

cism to creep into curriculum materials."

He added, "This has not happened very often, but many questions whether it should appear at all. No one will deny that Biblical criticism, carefully and wisely used has proper place, but many would question whether that place is in quarters which will be used by the rank and file of Southern Baptists."

A third trend cited was "the indication that the literature is moving away from the positive doctrinal stand which the Southern Baptist Convention has espoused during its entire history."

"Have we become so weak doctrinally," he asked, "that we cannot even say this is what Baptists believe about the Bible. . . . sin, man and so forth."

Other speakers at the Affirming the Bible Conference included Jimmy R. Allen, a San Antonio, Tex., pastor and president of the Baptist General Convention of Texas; Ramsey Pollard of Memphis; Tenn.; and K. Owen White, of Tucson, Ariz., past presidents of the Southern Baptist Convention; Roy Fish, professor of evangelism at Southwestern Baptist Theological Seminary, Fort Worth, Tex.; Tal Bonham a Pine Bluff, Ark., pastor and president of the Arkansas Baptist Convention; Charles Ashcraft, executive secretary of the Arkansas Baptist Convention; and H. D. McCarty, a pastor from Fayetteville, Ark.

Allen, who dealt with the topic, "The Bible and Good Works," told his listeners, that the "silent language of deeds" often drown out the words of truth that they speak.

In reference to the controversial Christian Life Commission seminar in Atlanta which included Anson Mount of Playboy magazine and Joseph Fletcher, exponent of situation ethics, or the program, Allen said:

"I'm proud to belong to a fellowship of Christians who have such confidence in the truth and power of God's word that we can openly take on all comers in a sinful world. We can face the champions of Playboy's immoralities and those who counsel compromise in every situation and prove they are empty and meaningless."

Likening evangelism and social concern to the two wings of an airplane, Fish said, "One without the other will nullify each other." He said Christians must witness their faith with word and deed, "although the primary purpose is to tell others of Christ's saving power."

Speaking of Christ's command to reach out to all people, Fish added, "it is virtually inexcusable if we as Christians are guilty of racial ostracism."

Ashcraft said the historical critical method of Bible study has its value but that there are areas where spiritual discernment under God's leadership must be relied upon.

"This generation has been crying out for dialogue," he said. "Now that a few sit down at a table we hear some screaming 'polarization.' Since when is a Bible conference among Bible believing people a threat of division among us?"

About 100,000 physicians in the United States have given up cigarettes. In England, nearly every doctor who works with chest ailments has stopped smoking, says Dr. Lynne Reid, who is one of them. He says that cigarette tobacco "is by far the most effective and the quickest way to produce bronchitis in animals."



SYLVIA GREEN, of Dallas, Texas was pianist for the Convention. She is a native of Crystal Springs, Miss.

Bates Is New President

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denomination.

In a news conference hours after his election, Bates, pastor of First Baptist Church of Charlotte, N. C., said there have been many poverty programs in the world but as far as he could tell, they wound up helping the rich instead of the poor.

"There may be times when a man needs a bowl of soup before you tell him about Christ," he conceded. However, he indicated the basic need of persons is spiritual.

His position on race grew out of a question about what he planned to, if anything, about the low percentage of Negroes employed in Southern Baptist agencies.

"I'm not acquainted with the ratio," Bates said, "but I wouldn't put employment on a racial basis. Just because a man is black is no reason to discriminate or to treat him in any other way than as a person."

Asked whether he was a moderate or a liberal, Bates asked for a definition of the terms.

"These terms have different meanings. To me it's what is in the bottle that counts, not the label."

Bates said he had no plans as convention president to put pressure on any liberal college or seminary faculty member.

Asked his views about the Vietnam War, the new president said he didn't see the conflict as just President Nixon's problem. At least three other presidents gave attention to it before he said.

"Personally, I think President Nixon must be one of the most courageous men in the world. He knew his decision (to go into Cambodia) would be unpopular."

Asked to describe his Christian experience, the gray-haired minister disclosed it came as a bell hop in a New Orleans hotel where the manager had befriended him with some food and a job.

Bates said it was while reading a Gideon Bible that he was saved and surrendered to preach.

Bates said he had gone to New Orleans after graduating from a small Mississippi High School to seek his fortune when he met the hotel manager who cared.

Asked what his program as convention president would be, Bates said he had no specific program, for he saw his job primarily as a presiding officer, and in appointing committees and other routine convention responsibilities.

He added he had a personal hope that during the next year, Southern Baptists would tone down the attention given to extreme positions within the denomination. He added that he felt the bulk of Southern Baptist people are still traditionally where Southern Baptists have always been.

Asked if he would advocate Southern Baptist participation in the National Council of Churches, or observer status in the Consultation of Church Union, Bates said he could not commit the convention on this. He added that Baptists are "hearing better than in the past, but whether we are more ready to act is uncertain."

Bates refused to comment on the Broadman Bible Commentary, which earlier statements by his predecessor, W. A. Criswell of Dallas, concerning the infallibility of the Scriptures.

Bates said he believed the Scriptures were inspired, but did not say how; asking a reporter what he meant by the words "verbal inspiration."

Asked if he felt a Baptist college professor who had some reservations about the convention's Statement of Faith should be asked to resign, Bates said this was a matter that should be left up to the man's local church and to the trustees of his college.

Asked to comment on the work of the Christian Life Commission, the SBC's social action agency, Bates said he felt the commission was seeking to carry out the convention's assignments to deal with social and moral issues when it conducted a seminar in Atlanta last April and invited several controversial speakers.

Bates told the 50 or more reporters and editors attending the new conference that the 2,800-member First Baptist Church of Charlotte where he is pastor had no black members, although several did attend.

"My personal

Criswell Urges SBC: Hold Fast Doctrine, Missions

DENVER (BP) — W. A. Criswell, president of the Southern Baptist Convention, called on fellow messengers to the SBC's 125th anniversary session here to hold fast to the common bonds of mission commitment, doctrinal conviction, and cooperative effort.

The address by Criswell, who completed his second one-year term as head of the 11.4 million-member Protestant denomination, highlighted the opening session of four days of scheduled meetings.

In laying the groundwork for his address on unity, Criswell reminded the messengers their denomination in America "was born in a great necessity, a great program, a great doctrinal conviction, a great cooperative movement."

"As we have forsaken our little, selfishness, and divisiveness and have assumed the nobler commitment of prayer, intercession, missions, and evangelism, we have been blessed of God as few other people in the earth."

Stressing the value of mission commitment, Criswell told Southern Baptists "if ever we lose that missionary passion we shall dissolve like a rope of sand." He explained it this way:

"Our world-wide mission program holds us together like cables of steel. We may differ over many things, but we are one in this; namely, the desire to see men brought to Christ throughout the nations of the globe."

In support of a continuing deep doctrinal conviction, Criswell reminded the messengers "we have never been slow or tardy or reluctant to write out, to speak out, and to publish abroad those doctrinal beliefs."

"It is unthinkable that we would belong to a group which refuses to say what we believe."

"It is those doctrines that give us strength and godly courage in a godless world. Otherwise, we are... like the well-used cliché, 'if you do not stand for something, you will fall for anything.'"

Criswell called on Southern Baptists to believe, accept and serve God in God's way rather than their own.

"We must not seek to alter our theology to conform to the passing philosophical fancies and fashions of the day. It is folly to bend theology to fit man when the Bible teaches men must be altered to conform to the theology of God."

"Are we to change with the changing times?" he asked. "Only in our methods, our approaches and our nomenclature," he answered. "Our great doctrines and principles never change."

Bearing down hard on the importance of doctrinal conviction, Criswell told the messengers they must maintain their doctrines and principles or lose their unity and message.

The denominational leader urged Southern Baptists to pay greater attention to the Southern Baptist Convention Articles of Faith prepared in 1925 and 1963.

"In these tremendous confessions our coopeers were not placing our churches in theological strait jackets. There is room and to spare in their doctrinal declarations for variety and difference of opinion. But always our life of discussions and expressions should be in that Bible-revealed framework of the truth of God."

"Our institutions ought to reflect those great doctrinal commitments. Our literature ought to teach it. Our preachers and denominational leaders

ought to preach it," he thundered. "When we cease to believe in Christ, we are no longer Christians. When we cease to believe in the Baptist doctrines, we are no longer Baptists. We have become something else."

Turning to the need for continued cooperative effort, Criswell recounted that Southern Baptists became a viable, vibrant body through the willingness of churches to share together in a common program of missions, evangelism, and education.

"This is still our only possible avenue of facing the needs and the tides of evil of our teeming, troubled world. We must do it together."

Nixon Names Emissary To Vatican

WASHINGTON, D. C. (RNS)—President Nixon has named Henry Cabot Lodge, former United States chief negotiator at the Paris Vietnam peace talks, to be his personal emissary to the Vatican.

White House sources stressed that Mr. Lodge would not carry any title in his new position.

Mr. Lodge will have no diplomatic rank in his new post nor will he reside in Rome. Instead, he will serve as a liaison between the Vatican and the Nixon Administration, making several trips a year between Washington and Rome.

The 67-year-old Lodge is the first official since 1949 to have a specific responsibility of representing the U.S. President at Vatican City.

Myron C. Taylor, for nearly a decade, served as "personal Representative of the President of the United States to Pope Pius XII with the rank of ambassador." He had been appointed by President Franklin D. Roosevelt in the early years of World War II.

In 1951, President Truman sought to name Gen. Mark W. Clark to be "ambassador to the State of Vatican City." The nomination was sent from the White House, a day or so before the Senate was to adjourn. The matter was dropped in the face of strong opposition, particularly from Protestant leaders.

Since his resignation last Fall as U.S. negotiator at the Paris talks, Mr. Lodge has been working as a foreign policy consultant to the Nixon Administration on an occasional basis. He makes his home in Beverly, Mass., and makes frequent visits to the nation's capital.

Speculation that formal diplomatic relations might be established between the Vatican and the U.S. arose when President Nixon visited Europe in the early part of 1969 and called on Pope Paul VI.

Since that time, the Administration has remained in touch with the Holy See through a stream of steady visitors, including White House staff aide Peter Flanagan and several Cabinet members.

Mr. Lodge, who is a member of the Episcopal Church, has visited Pope Paul at least three times in recent years. On each visit he had been delegated to discuss the war in Vietnam with the pontiff.

The chair ruled standing votes to table two other resolutions against the Christian Life Commission indecisive and called for a ballot.

In his preliminary remarks before the votes to table, Pollard said, "It is our sincere judgment that the issues concerning the Christian Life Seminar held in Atlanta have been fully exposed and that nothing of real value can be contributed by additional discussion."

"Your convictions have been heard and they have been registered," he continued. "There are good, intelligent and loyal Baptists who disagree on the judgement used in arranging the program."

Few would question the motive of those responsible for such a program," Pollard said. "However, we are well aware of the fact that many Southern Baptists strongly resent the presence of certain personalities on the agenda of the seminar. We also agree that many have no objection to the presence of these men on the program," he added.

The controversial seminar pitted such persons as Anson Mount of Playboy magazine and Joseph Fletcher, situation ethicist, against two Baptist seminary professors in a debate. Also on that program was Georgia Negro legislator Julian Bond.

Ramsey Pollard, pastor of Bellevue



THE SOUTHERN BAPTIST CONVENTION, meeting for its 125th anniversary sessions at Denver's vast Convention Center, held its sessions in facilities that contrasted greatly with the meeting place for the first convention in Augusta, Ga., in 1845. The 1971 Convention met at the Currrigan Exhibition Hall of the Denver Convention

Center — a vast meeting place longer than two football fields. The 1845 convention met 125 years earlier at the First Baptist Church, Augusta, Ga., with 293 delegates registered; compared to more than 12,000 expected for the 1970 convention. — (Line Drawing By Erwin Hearn, courtesy SBC Historical Commission)

Convention Votes For Recall, Rewriting Of Commentary

DENVER, June 3 — Messengers to the Southern Baptist Convention in a sizable standing vote asked the Baptist Sunday School Board Wednesday to call back Volume I of the Broadman Bible Commentary and rewrite it, "with due consideration of the conservative viewpoint."

The messengers later voted by ballot on the motion and the results weren't revealed momentarily.

The volume, dealing with Genesis and Exodus drew fire for interpreting such passages as God's command that Abraham sacrifice Isaac and the great flood.

The motion was offered by Gwin Turner of Los Angeles, Calif.

One other motion offered Tuesday also called for killing the commentary, and several motions dealt in general with the doctrinal stance of the denomination and its leaders. Messengers haven't discussed them yet.

During extended debate five messengers blasted the commentary and three defended it.

Turner urged recall of the commentary "in the interest of unity."

"It is one thing to interpret the Bible," Turner said. "It is something else to directly contradict the Bible."

He claimed that the commentary "espouses the idea that the Bible is a patchwork of conflicting ideas, by different authors." Turner referred specifically to the interpretation that God

did not command Abraham to sacrifice Isaac, as found in Genesis.

James L. Sullivan, executive secretary of the Baptist Sunday School Board, which published the commentary, responded by citing publishing policies approved by the convention and by the elected BSSB board. He said that no book produced by Broadman Press is to be considered the official position of the convention.

Sullivan also stated that no mission money goes into manufacture, sale or distribution of books.

He then explained that the board produces books for various segments of the convention.

"Every publication is aimed toward a certain segment of people," he said.

Referring to the publication of books by W. A. Criswell espousing strict literal interpretation of the Bible, Sullivan added: "We did not yield to pressure to withdraw these books and we defend the principle in this case."

Sullivan also assured messengers that when all twelve volumes of the commentary are published the first volume would be seen in better perspective.

Clifton J. Allen, retired BSSB editorial secretary, defended the volume as "a work of responsible biblical scholarship."

"Contributors are men of reverent Christian faith and dedication to the word of God."

Allen insisted that nothing in the commentary reflects in a derogatory manner on the inspiration of the Scriptures. He reminded messengers that each person is competent before God to think for himself and to study the Bible for himself.

"Let us pass on to the next generation a heritage of the open mind and open Bible, to understand and interpret it under the leadership of the Holy Spirit," Allen said. The statement was greeted with complete silence, a contrast from applause and shouts which followed statements by others.

Glennon Culwell, Santa Cruz, Calif., who had earlier introduced a motion that Sunday School Board writers be required to affirm belief in the inerrability and inspiration of the Bible, read passages of the Genesis commentary which he said questioned the truth of the Bible.

Culwell told messengers that the commentary uses such words as myth, fantasy, and tradition, indicating to him that the volume does not support inerrability.

H. H. Hobbs, of Oklahoma City, former president of the convention, reminded messengers that when the 1963 statement of faith was adopted without change, it had been studied and worked on by many people for a year.

"We are in no position to take such an action on this or any other book," he said.

Defending the style of writing used by the writer of the Genesis interpretation, Hobbs said the writer discussed several views of Abraham's offering of Isaac before stating his own opinion.

When messengers began to shout that Hobbs was speaking beyond the three-minute limit for statements, he stated, "You can holler me down but you cannot holler down the truth. I'm not afraid to let the truth stand and I hope you're not."

After a motion to cut off debate was adopted, Criswell declared the motion passed. He was challenged by some messengers who called for a ballot. His decision to take a ballot brought point of order criticisms from disgruntled messengers who said their call for a ballot in earlier discussions had been ignored.

Spokesmen for the Sunday School Board said 20,000 copies of volume 1 have been printed and 10,000 have been sold.

DENVER, June 3 — Members of the Baptist Sunday School Board will take up the action of the Southern Baptist Convention messengers to withdraw Volume 1 of the Broadman Bible Commentary at a board meeting August 12-13. James Sullivan, executive secretary of the agency, said Wednesday.

"We shall work as faithfully as we are able to carry out this action just as we seek to do with all actions of the Southern Baptist Convention," he explained.

The action requesting withdrawal and rewriting of the book has many financial and procedural complexities, Sullivan said.

"The matter will be handled by the elected Sunday School Board members, who will give general guidelines concerning the procedure for complying with the convention's requests."

In a sizable standing vote, the messengers called for the withdrawal and rewriting of the volume on grounds it was out of harmony with the beliefs of the vast majority of Southern Baptist pastors and people. They asked for a rewriting with due consideration of the conservative viewpoint.

Results of a secret ballot on the same matter were: 7564 voting; 5394 for, 2170 against.

Sullivan released the following statement later:

"The Southern Baptist Convention has delegated to its various agencies certain assigned program responsibilities. The agencies are accountable to the convention through convention-elected trustees and agency administrators."

"The Broadman Bible Commentary is being published by the Sunday School Board under its convention-assigned program of Broadman Book publishing."

"The action of the convention requesting withdrawal and rewriting of Volume 1 of the Broadman Bible Commentary has many complexities, both financial and procedural. The matter will be handled by the elected Sunday School Board members, who will give general guidelines concerning the procedure for complying with the convention's request. The Board meets August 12-13."

"We shall work as faithfully as we are able to carry out this action just as we seek to do with all actions of the Southern Baptist Convention."

Two other scheduled speakers, Southern Baptist Convention President W. A. Criswell of Dallas and Negro Baptist Preacher Bill Lawson of Houston, did not deliver addresses as scheduled in the opening session.

Criswell elected to close after Robison's sermon with an invitation for pastors and laymen to come forward and kneel in rededication of their lives. Lawson's plane flight was overbooked and he was delayed a day in leaving Houston.

Robison spent much of his time exhorting preachers to fulfill their responsibilities as fervent Christian witnesses and as good parents.

"Preachers," he said, "don't be too busy saving everyone else's kids while your own kids are on the road to hell."

Jabbing at church programs which are more concerned with schedules than spiritual impact, Robison said, "Some people's churches wouldn't be interrupted by the Second Coming of Christ."

Glass told his listeners to forget about being "moral policemen" and concentrate on the positive aspects of being a Christian witness."

He also cautioned against "falling in a ditch of social action without evangelism or in a ditch of evangelism without concern for others."

During the session, an elderly man identified by police as Kenneth Goodman of Clayton, Tex., collapsed and died while attending the Pastors' Conference.

A Denver Fire Department squad was summoned when Goodman slumped to his seat, an apparent heart attack victim. They were unable to revive him.

Pastors Hear 20 Addresses In Two Days

By Robert O'Brien

DENVER (BP)—Almost 5,000 pastors from throughout the Southern Baptist Convention heard 20 addresses in support of a theme, "Minister: Christ-Man for the 70's," during the two-day Southern Baptist Pastors' Conference, and then selected a Texas minister as their next president.

Landrum P. Leavell II, pastor of First Baptist Church, Wichita Falls, succeeded Don C. Berry of Houston as president of the 25,000-member group. Previously he had served as vice president.

James Pleitz, pastor of First Baptist Church, Pensacola, Fla., and former chairman of the SBC Executive Committee, was elected vice president, and Charles A. Jolly, pastor of Madison (N. J.) Baptist Church, secretary.

The two-day, three-session meeting sought to equip pastors to face a wide range of ministries for the 1970s.

Speakers urged their listeners to maintain their reliance on the Bible as the book which has answers for the problems of the future but to seek to broaden and improve the ways the Christian gospel may be applied to human need — both spiritual and physical.

Some speakers spoke in a heavily evangelistic fashion while others urged balanced application of evangelism and social concern. All seemed to agree, however, that the first goal the ministry is to win converts to Christ.

Recognizing that a pastor's role puts him into a unique and often difficult relationship in modern society, speakers also dealt with the pastor as a man, a man related to Christ as a leader of others.

Pastors were urged to evaluate their own inner being especially as it relates to their Christian influence.

Among the speakers was Rev. Larry Rohrman, pastor of First Baptist Church, Jackson, who spoke on the subject "Our Fellowship with Christ." This was part of the theme for the Monday morning session "The Minister as a man of Christ."

DENVER (BP) — More than 7,400 persons attending the opening session of the Southern Baptist Pastors' Conference got a liberal dose of inspiration and fiery preaching.

Two young evangelists, former Cleveland Brown football star Bill Glass of Waco, Tex., and James Robinson of Hurst, Tex., provided most of the pulpit pyrotechnics before a crowd of Baptist pastors and laymen from across the Southern Baptist Convention.

Singer Pat Boone and his wife, Shirley, made unscheduled appearances on the program and gave their Christian testimonies. Boone also discussed his forthcoming motion picture, "The Cross and the Switchblade," in which he plays the role of David Wilkerson, a young pentecostal preacher who began a highly successful ministry to teenage drug addicts in the ghettos of New York City.

Other speakers were Mrs. R. L. Mathis of Waco, Tex., president of Woman's Missionary Union, and Glenn Braswell of Denver, executive secretary of the Colorado Baptist General Convention.

Two other scheduled speakers, Southern Baptist Convention President W. A. Criswell of Dallas and Negro Baptist Preacher Bill Lawson of Houston, did not deliver addresses as scheduled in the opening session.

Criswell elected to close after Robison's sermon with an invitation for pastors and laymen to come forward and kneel in rededication of their lives. Lawson's plane flight was overbooked and he was delayed a day in leaving Houston.

Robison spent much of his time exhorting preachers to fulfill their responsibilities as fervent Christian witnesses and as good parents.

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The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind in Mississippi
JOE T. ODLE, Editor

Southern Baptists In Denver

(Continued From Page 1)

on all of the actions taken, that the messengers returned to their homes and churches, determined more than ever to help Southern Baptists continue their nationwide and world-wide programs.

Conservative Leadership

The convention had strong conservative leadership in Dr. W. A. Criswell, and chose another conservative, former Mississippian, Dr. Carl Bates, to lead the convention for the coming year. While Dr. Bates probably cannot be classified as holding the same positions as Dr. Criswell, we are convinced that he will continue to lead in the conservative direction the convention has chosen.

While conservatism prevailed throughout the meeting, the messengers refused to take the extreme actions that some messengers probably wanted. Even though it was hinted by some, we did not see the slightest evidence of organized planning to take over the convention. The actions which were taken seemed to be more of a grass-roots response.

Much credit must be given to Dr. W. A. Criswell, for the manner in which he presided over the convention sessions. His complete dedication to the Lord, wonderful Christian spirit, love for the denomination, and fairness in presiding, got the convention safely through some rough spots of sharp disagreement.

There were times when decisions were difficult to make, but except for two or three occasions, the messengers were generally well pleased with the way the debate and discussions were handled. The messengers gave Dr. Criswell a standing ovation, after hearing read a statement of appreciation of his work, presented by Dr. C. R. Daly of Kentucky.

The other officers shared in the wise leadership which was given, although one or two parliamentary decisions were questioned. Perhaps most of us would not have done nearly as well under the pressures of the debate. Deep appreciation is due to all of these men.

The two decisions which will be discussed the most, and have the largest impact on the denomination, were the request for the recall and rewriting of Volume I of Broadman Commentary, and the tabling of the motions relative to the Christian Life Commission.

Commentary

The action concerning the commentary will long be discussed both inside and outside the denomination. It revealed the differences of theological thinking existing in the denomination, but showed clearly that the majority of Southern Baptists as represented by the messengers at Denver, want no part of theological liberalism, and do not want convention produced literature to bear its stamp.

The commentary, which presents what probably would best be characterized as a "Neo-orthodox" interpretation of the Bible, teaches that while God has revealed Himself in the Bible, the Scriptures themselves are not infallible or without error. While this position apparently is held by a large segment of Southern Baptists, including many theologians, many younger pastors and some older ones, it clearly is not the position of the majority. The vote favoring the withdrawal and revision was approximately two and one-half to one (5,394 for and 2,170 against). This was surprising, even to some who disapproved of the theological position set forth in the commentary. Many believed that the convention would express disapproval but did not expect a vote of recall.

A Wise Action

We feel, however, that the action will prove to be a wise one for the convention. It should be an end to the debate on whether the agencies should try to move in a more liberal direction, while the majority of the convention remained conservative. This action announces to the world that Southern Baptists are going to remain in the conservative path. It also says clearly to all agencies, "Keep materials and programs conservative." The convention action also has refuted the claims of those who have been charging that liberalism has taken over the convention. The issue should be well enough settled as to the way the convention is going, that the debating can be stopped, and now we can turn to the major responsibilities of

carrying out the commission of Christ, in our great program of evangelism, missions, Christian education and other Christian witness.

Christian Life Commission

While the actions concerning the Christian Life Commission did not please everybody, it appears that the convention made its disapproval of the commission's actions very clear, then expressed forgiveness, and offered prayerful support as the commission goes on with the responsibilities the convention has assigned to it.

Motions were made to dissolve the commission, for the staff to resign, calling attention to the offense caused to churches by the controversial conference, and asking the commission to explain just what was accomplished by the meeting. All of these were tabled after the reading of a statement signed by former presidents of the convention and presented by Dr. Ramsey Pollard of Memphis. This statement called attention to the manner in which the commission had offended many of the churches, although the meeting was approved by others; recognized that holding the conference may have been an error; expressed belief that the commission had been properly reprimanded; and asked forgiveness for the commission, and prayerful support as it continued the work assigned to it by the convention.

It is our opinion that the commission "got the message" and that it will not hold any more such controversial conferences. If it should decide to do so, it will expect more drastic action calling attention to the special days saved and unchanged, and

Other Actions

The convention refused to add anything to its statement of faith concerning the Bible, a statement which now says, "We believe that the Holy Bible was written by men divinely inspired and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinions should be tried." Evidently the messengers felt that this statement speaks clearly of the inspiration, infallibility and authority of the Scriptures and that nothing needs to be added.

The messengers were told that motions to rule that "every employee and writer must sign confessions of faith each year were out of order because unconstitutional. Most, if not all, of the agencies and institutions do have statements of faith, and at least some of them, including the seminaries, require that they be signed when a person joins the faculty or staff.

Summary

In summary, we feel that the convention has cleared the air and has set the direction in which it is going, the path of Biblical conservatism. Now is the time for every Baptist to join heart and hand in support of the agencies as they carry out their work in the light of the directives of conservatism given by this and earlier conventions.

Never has the world needed a clearer, stronger Biblical witness. Baptists can give that, and they must give it, without any uncertain sound. Southern Baptists have expressed their desire that every agency give its witness on the basis that the Bible in God's Word.

The issue should be settled. The majority has spoken. Now is the time to stop the debate, and move forward together in a mighty, Christ honoring, Bible believing witness. This was the appeal of former convention president Dr. H. H. Hobbs, as he spoke to the convention on Wednesday morning. It also was the central truth in the president's message on Monday night, and in the final challenge by Dr. Billy Graham on Thursday.

From Denver we seem to hear the cry, "The world's greatest need is Jesus Christ as revealed in the Bible, God's Word. We as Southern Baptists believe that Word, and we want our agencies, our institutions, and our programs to present the message of that Word to the world of lost men." This is a program upon which every Southern Baptist can unite, and move forward for our Lord.

I believe that we are going to do just that!

THE EDITORIAL PAGE

PAGE 4 BAPTIST RECORD

Thursday, June 11, 1970

The World Will Live Or Die By It



Resolutions Reveal Opinions At Denver

(Continued from page 1)

BE IT FURTHER RESOLVED that the officers of our convention join in asking President Nixon to set aside July 18 and 19, 1970, as special days of prayer for a spiritual awakening in our nation, and

BE IT FURTHER RESOLVED that the officers of our convention ask the Baptist World Alliance which will be meeting in Tokyo, Japan, July 12-19, 1970, to set aside a prayer time on July 19 for worldwide revival while calling attention to the special days saved and unchanged, and

BE IT FURTHER RESOLVED that we ask our churches to observe a twenty-four hour prayer period beginning at 12 midnight (Eastern Daylight Time) July 18 and closing at 12 midnight (Eastern Daylight Time) on July 19 at which time the churches will be encouraged to be open for prayer in the interest of revival in our nation, and

WHEREAS, the American public schools system has had the historic support of Southern Baptists, and

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FORMER CONVENTION PRESIDENTS: Former presidents of the Southern Baptist Convention attending the Convention in Denver June 1-4 are: (left to right)

Herschel H. Hobbs, J. D. Grey, Brooks Hays, H. Franklin Paschall, Ramsey Pollard, C. C. Warren, and K. Owen White.



PRESIDENTIAL ADDRESS: W. A. Criswell, president of the Southern Baptist Convention, delivered his presidential address to an estimated audience of 14,000 attending the opening night session of the convention meeting in Denver, June 1-4.

'70 Scenes From SBC



ANNUAL SERMON: Grady C. Cotten, president, Oklahoma Baptist University, Shawnee, preached the annual sermon for the Southern Baptist Convention meeting in Denver June 1-4. He is a native of Mississippi.



REV. GORDON HAROLD SANSING, pastor of First Church, Marks, and Mrs. Sansing, look out over City of Denver.



AFFIRMING THE BIBLE CONFERENCE: Jimmy Allen, pastor, First Baptist Church, San Antonio, Texas, addresses the conference held May 30 at the First Southern Baptist Church, Denver.

REV. GORDON HAROLD SANSING, pastor of First Church, Marks, and Mrs. Sansing, look out over City of Denver.



CARL E. BATES, pastor of the First Baptist Church, Charlotte, N. C., succeeded W. A. Criswell as president of the Southern Baptist Convention. Bates was elected at the convention meeting in Denver June 1-4.



WMU HYMN SINGING: Old-fashioned hymn singing mixed with missionary testimonies launched the annual meeting of Southern Baptist Women's Missionary Union May 31 at the Convention Arena in Denver.



WMU CONVENTION: Mrs. R. L. Mathis, president of Woman's Missionary Union, presides over the annual convention which met in Denver May 31-June 1.

DR. W. DOUGLAS HEDGINS, executive secretary of the State Convention Board, is seen thanking the Convention for the assistance given to the state following Hurricane Camille.

DR. W. DOUGLAS HEDGINS, executive secretary of the State Convention Board, is seen thanking the Convention for the assistance given to the state following Hurricane Camille. Standing next to him is Dr. Porter Routh, executive secretary of the Executive Committee of the SBC.



NEWLY ELECTED officers of the Pastors' Conference are Landrum P. Leavell, II center, president, pastor of First Church, Wichita Falls, Texas, and former pastor of First Church, Gulfport; James Pleitz, First, Pensacola, vice-president; Charles A. Jolly, Madison, N. J., secretary.



HIGHLIGHTS of the 125-year history of Southern Baptists were presented on film. Annie Armstrong is shown above, at right.



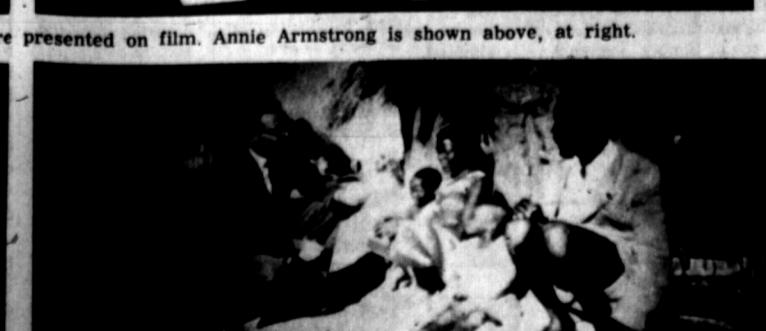
OWEN COOPER, of Yazoo City, member of SBC Executive Committee, brings one of recommendations of Committee to the Convention.



PRESS CONFERENCE: Billy Graham answers reporters' questions at a news conference prior to his address to the Southern Baptist Convention meeting in Denver June 1-4.



PASTORS' CONFERENCE: Pat Boone made an unscheduled appearance on the program of the Southern Baptist Pastors' Conference May 31 at the Denver Convention Center Arena.



SHOWN here are scenes from the visual presentation of Southern Baptist mission work.

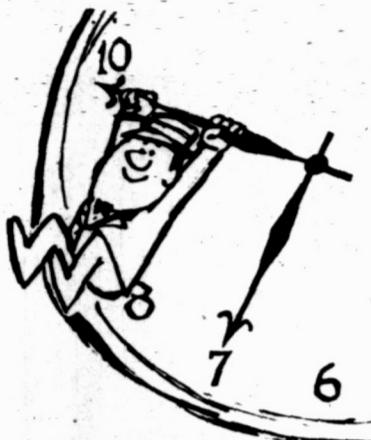


Hand Bells Dedicated At Clarke

IN A RECENT FACULTY RECITAL at Clarke College, held in the Lott Fine Arts Building, J. B. McElroy gave vocal solos and Mrs. Lorie McElroy presented piano numbers and accompanied Mr. McElroy. In the program new hand bells, purchased by the McElroys, were dedicated to the memory of

Melodi, seven-months-old daughter of the McElroys, who lost her life in an automobile accident in 1966. Guest hand bell choir of the First Baptist Church, Calhoun City, directed by Mrs. Jill Baker, gave a variety program. From left, Mr. and Mrs. McElroy, Hand Bell Choir, Mrs. Baker.

Brotherhood

Holding Back The Clock
For Your Camp Registration

Space is available the following weeks:

Sardis Lake

2nd Camp, June 15-19

3rd Camp, June 22-26

Percy Quin

4th Camp, June 29-July 3

5th Camp, July 6-10

6th Camp, July 13-17

7th Camp, July 20-24

For information or registration forms, call or write the Brotherhood Department, Royal Ambassador Camp, P. O. Box 530, Jackson, Mississippi 39205 - Phone 354-3704.



"In-Service Training" Study Revised

PROFESSORS OF RELIGIOUS EDUCATION from each of the four Baptist colleges in the state met recently with Therman Bryant, associate in the students in the "in-service training" in which they learn of Baptist work and life. Meeting with them was Dr. Foy Rogers, director of the Cooperative Missions Department. From left: Dr. James L. Travis, Blue Mountain; Dr. Norman O'Neal, Mississippi College; Dr. Rogers, Mr. Bryant; Dr. Joel D. Ray, Carey, and Dr. C. H. Melton, Clarke.



Carey Honor Retiring Professor

WILLIAM CAREY COLLEGE education professor Dr. R. G. Bigelow retired last month and was honored by the faculty, staff and administration at a luncheon. A silver bowl, pictured, was presented to him. The Board of Trustees of the college named Dr. Bigelow "Professor Emeritus." Shown with him are his wife and Dr. J. Ralph Noonkester, president of the school. Dr. Bigelow retired from the University of Southern Mississippi seven years ago and was awarded Emeritus status by that institution at that time.

THE INTERPRETER is, of course, free to search out the hand of God in history witnessed to by the Bible. But he is not free to create history from his imagination in which his notion of the revelation fits better.—Joseph A. Callaway in Volume 1, "The Broadman Bible Commentary," Broadman Press.

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War-Separated
Baptists Hold
Family Reunion

By Bert and Ruth Dyson

ZARIA, Nigeria — The meeting of the Nigerian Baptist Convention in May was a splendid experience. For the first time in three years our Christian brothers and sisters from the former war enclave were able to be with us, and many of them were on the program. As one of the speakers said: "This will long be remembered as our 'family reunion convention.'"

Some of our former students whom we feared dead were there. Amadi was one of these. His experiences could fill a book: twice he faced a firing squad; he trekked miles without food; finally, in a war camp, he became leader of a Baptist "church," which grew from 14 to 726 attending regularly.

Last year when the convention program committee chose this year's theme the civil war was still raging. Little did the committee realize how apropos "Christ, Our Peace" would be. When the opening session began with the theme song, "Sweet Peace, the Gift of God's Love," it was almost too much for one's emotions.

Book Store To
Introduce New Manager
At Open House

The public is invited to open house Friday, June 19 from 6 p.m. to 8 p.m. at the Baptist Book Store, 125 North President St., Jackson, to meet the new manager, Rev. Charles W. Clark, and his family.

Revival
Dates

Mt. Nebo (Newton County): June 22-28; night services at 7:30 Mon. through Sat.; morning services at 10:30, beginning on Tuesday; Rev. J. W. Coker, pastor of Mt. Horeb Church, Meridian, and student at New Orleans Seminary, evangelist; Billy Strickland, minister of music at Marion, singer; Rev. David L. Sellers, pastor. Lunch will be served at the church on Sunday, June 28, which will be Homecoming Day.

Concord (Smith): June 21-26; Rev. George Clerihew, pastor, South 28th Ave. Church, Hattiesburg, evangelist; Sunday services at 11 a.m. and 7 p.m.; weekday services at 7 p.m.; George Puckett, singer; Rev. A. D. Nieman, pastor.

If some men get to heaven the way they are facing they will have to do a lot of running backwards.

WLBT To Show Jot
Tuesday Mornings

A living dot has won the hearts of Southern Baptists and young television viewers in many parts of the country. He's JOT, star of the Radio and Television Commission's 4½ minute, animated color cartoon series.

The first JOT series of 13 episodes has brought down an avalanche of mail on Commission headquarters in Fort Worth — and now there are four additional episodes, for a total of 17. The weekly letter count for JOT tops 2,000! Most of the response is from children requesting the "surprise" JOT offers at the end of each program. But much of it is from ministers, parents and other adults praising JOT as a clever and effective approach to child evangelism — or just as a "good influence" on TV-watching children.

JOT, which has been on 40 stations continuously for the last two years, is now being expanded to 100 stations. Because of high demand for the cartoon, the Radio-TV Commission has speeded up its schedule for completion of the second series of 13 episodes.

Beginning June 15, 1970, WLBT-TV in Jackson, Mississippi, will telecast JOT every Tuesday at 9 a.m. —

First, New Albany
Memorializes Deacons

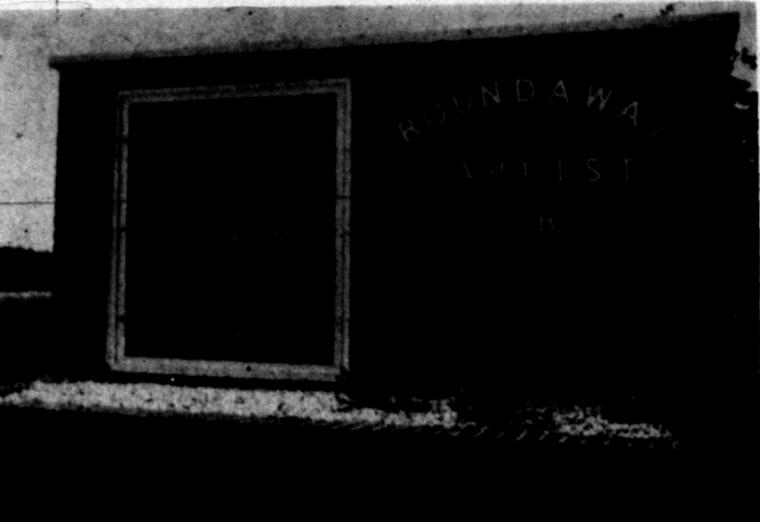
First Church, New Albany, has adopted resolutions memorializing two of their deacons who died within the last year.

Earl Newton Randle died September 12, 1969, at the age of 58. J. H. Herod died February 5, 1970, at the age of 74.

Mr. Randle had been an active member of First Church, New Albany, since Oct. 24, 1954. Mr. Herod had been an active member of First New Albany, since April 6, 1952. Both had faithfully served as deacons for several years.

The resolution stated concerning these men, that each "during his lifetime made outstanding contributions in time, talent, and treasure to the work of First Baptist Church, New Albany, and unequivocally demonstrated his constant concern for humanity, his untiring and ceaseless devotion to the church, and his prayerful and unselfish dedication to the cause of Christ and His Kingdom's work."

Rev. William F. Evans is pastor of First, New Albany.



Memorial Sign Dedicated At Roundaway

The James R. Strawbridge, Sr. Memorial Sign was dedicated May 17 at Roundaway Church, Sunflower County. The late Mr. Strawbridge was serving as chairman of deacons at Roundaway at the time of his death. He was only 39 years of age. The memorial sign was sponsored by the present body of deacons.

Off The
Record

NOT SO FUNNY

A preacher entered a class while the lesson was in progress and asked this question, "Who broke down the walls of Jericho?" A boy answered, "Not me, Sir." The preacher turned to the teacher and asked, "Is this the usual behavior in this class?" The teacher answered, "This boy is honest and I believe him. I really don't think he did it."

Leaving the room, the preacher sought out an elder and explained what had happened. The elder said, "I have known both the teacher and the boy for years, and neither of them would do such a thing."

By this time the preacher was heartsick and reported it to the Department of Christian Education. They said, "We see no point in being disturbed. Let's pay the bill for the damage to the walls and charge it to upkeep."

MIGRATION

It was 20 degrees below zero in North Dakota, and a man working on the platform near the top of an oil derrick began to ride down on a crane, against the wishes of his foreman who stood shouting at him to "stay up there."

When the man reached the ground, the foreman asked, "What did you come down for?" "Ah'm going to get my jacket," the man drawled. "Well, where did you leave it?" asked the foreman. "In Florida," was the nonchalant answer.

BEAT BAIT

A seven-year-old had gone fishing with his father. After an hour or so, his dad asked, "Are you having any luck?" She replied indignantly, "No, I don't think my worm is really trying."



Senior Gift To MC

RALPH BETHEA (left) of Memphis, Tenn., a member of the 1970 Senior Class at Mississippi College, presents Dr. Lewis Nobles, college president, with a check from the members of the Senior Class as their gift to the college. The presentation was made during a special meeting hosted by the Alumni Association of the college. (M. C. Photo by Norman Gough)

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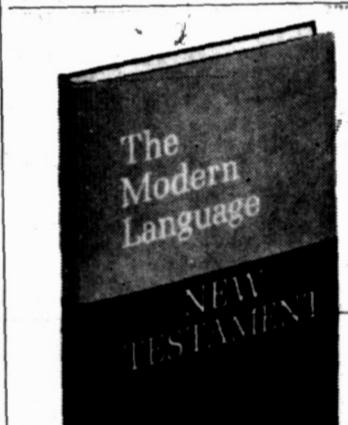
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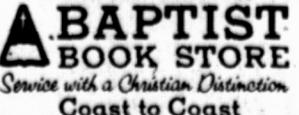
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SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON

Worship In The Church

By Clifton J. Allen
I Corinthians 11: 14

Worship has always been and must always be the heart of the church's life. Paul's instructions to the church in Corinth were given in response to a question about the exercise of spiritual gifts, also in response to shocking examples of unchristian conduct in worship. The observance of the Lord's Supper was desecrated by intemperance and irreverence, and the exercise of spiritual gifts was characterized by pride and disorder. As we consider the situation at Corinth, let us see this instruction as a part of God's continuing communication of his will and purpose for his church through the ages.

The Lesson Explained Disorder In Worship

The church in Corinth was young, only a few years old. The community of believers was inevitably a part of its social situation and the culture patterns of the times. This accounts, for example, for Paul's instruction that women should be veiled in public worship (11:2-16). The church had no sanctuary. This accounts for the greater degree of informality in public worship. The members were young in their Christian experience. This accounts for their immaturity in the exercise of spiritual gifts. It accounts also for their inadequate understanding of the meaning and purpose of the Lord's Supper and, hence, some of the abuses connected with its observance. As a result of these factors, there was disorder in worship, honoring to Christ, hurtful in its impact on unbelievers, and a source of cliques and divisions in the church fellowship.

Communion In Worship Verses 11:23-26

The church was accustomed to having a common meal — which among Christians generally was known as the agape or love feast — and this was climaxed by the observance of the Lord's Supper. This meal in the church in Corinth was marked by divisions, greedy and aggressive persons eating intemperately and getting drunk, with the result that some had no food and were hungry. The church of God was disgraced by this scandal of conduct.

Paul told of the ritual for the observance of the Lord's Supper. It is indeed the Lord's Supper, instituted by the Lord Jesus himself. The bread is a symbol of Jesus' body, offered as a sacrifice for the sins of the world. The cup is a symbol of the new covenant, of the blood poured out for the remission of sins. The eating of the bread and drinking of the cup are meant to be in remembrance of Christ, a memorial of his sufferings for the redemption of men. The Supper is to be a proclamation of hope, the certain expectation of the Lord's return. It is meant, further, to express the communion of believers in the most meaningful act of public worship. Their unity is symbolized by one loaf; they declare their oneness in the body of Christ (I Cor. 10:17). Each observance of the Lord's Supper should be marked by reverential praise, grateful devotion,

and meaningful self-giving.
Witness Through Worship
Verses 14:23-26, 40

The Corinthian Christians prided themselves as to their gifts — prophecy, speaking with tongues, working miracles, greatness of faith, and the spirit of generosity. There was a particular problem in public worship about speaking in tongues, some form of ecstatic utterance, which some of the Christians believed to be the greatest gift and therefore the occasion for the greatest pride. Actually, it was inferior. It did not communicate the truth of the gospel; it called for interpretation; other persons were not edified by it. If the whole church gave itself to an orgy of ecstatic speech, outsiders or unbelievers coming into the service would say that the Christians were crazy. Instead, it was appropriate for members to prophesy, that is, to declare the truth of God — but they were to do it one at a time — for this was a means of effective witness to the truth of the gospel.

We learn of the spontaneity and informality of worship from verse 26. Members participated in various ways, but they were warned that their participation should be for edifying one another, witnessing to the gospel, and building up the church. And all things were to be done "decently and in order" to insure blessing for themselves and a saving witness to unbelievers.

Revival Dates

Walnut Grove (Leake): June 21-26; Rev. Herman Milner, pastor of Van Winkle Church, Jackson, evangelist; Rev. Joe W. Hudson, pastor, leading the music.

Spring Hill (Calhoun): June 14-21; services at 8 p.m.; Rev. John Tierney, evangelist; W. D. (Bill) Smith III, of Houston, in charge of music; Rev. Kenneth McMillen, pastor. (John Tierney, Scottish-born evangelist, was saved the first time he heard a gospel invitation at the age of 29. The former businessman, school administrator, and pastor has preached in revivals in more than 472 churches in 46 states. His future invitations include revival campaigns in America, Canada, Scotland, British West Indies, Africa, and Ecuador. He recently preached for two weeks in Portugal. He has just completed his second term as president of the Southern Baptist Evangelists' Conference.)

WEST END, LOUISVILLE, April 26-May 3; two on profession of faith, for baptism; two other professions of faith; four by transfer of letter; nine rededications; 14 families dedicating themselves to God's work in the community; Rev. B. H. Ross Sr., pastor, evangelist; Purvis Keene, in charge of music; Mrs. R. A. Herrington, pianist.

(1) The fact that we are all in Christ must keep us in unity with one another. No man can live in the atmosphere of Christ and at the same time in bitterness with his fellow-man. To be in Christ means to be committed to the same goal and to share the same truth with other Christians.

(2) The power of Christian love will keep us in unity one with another. Christian love seeks the best for the other person.

(3) The fact that we share in the Holy Spirit must keep Christians from disunity. The Holy Spirit binds men to God and man to man.

(4) The very existence of human pity and compassion should keep men from disunity.

(5) The last appeal is a personal note

LIFE AND WORK CURRICULUM

Unity Through Christlike Humility

Philippians 2
By Bill Duncan

There are always germs in the air that we breathe. Some people get sick from the exposure, while others are able to throw off the danger. Any normal church is exposed to disunity, and seemingly, the better the church, the greater the danger. Perhaps there are reasons for discord and disunity that we ought to notice.

It is against these dangers that Paul warns his beloved friends in Philippi. Nothing chills the enthusiasm of a church like disunity. Many people need to be reminded of this very often, lest they become a part of the problem rather than of the solution.

The Causes of Disunity
Phil. 2:3-4

There is selfish ambition when self becomes the driving force, in danger of creating discord. This happens when people work, not to advance a cause, but to advance themselves. "Let each esteem others better than themselves."

There is the desire for personal prestige. "Let nothing be done through strife or vain glory." Everyone wants to be liked and respected. But the desire for empty glory or self-glory is always disrupting. The ambition that should belong to the Christian is the desire to glorify Christ, and not to receive personal glory.

There is concentration on self. If one's full attention is on giving to himself, then he is bound to collide with others in trying to reach his goals. This will mean the elimination of others or the pushing aside of others.

Thus one quickly sees that the danger of self is not only harmful to the individual but to the body of the church as well. When the right relationship is broken between man and God, a chain reaction takes place that affects all kinds of relationships. This person cannot contribute to unity among those who love Christ because they do not know what it means to be "in Christ."

The Causes for Unity

Barclay says there are five considerations which ought to prevent disunity:

(1) The fact that we are all in Christ must keep us in unity with one another. No man can live in the atmosphere of Christ and at the same time in bitterness with his fellow-man. To be in Christ means to be committed to the same goal and to share the same truth with other Christians.

(2) The power of Christian love will keep us in unity one with another. Christian love seeks the best for the other person.

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(4) The very existence of human pity and compassion should keep men from disunity.

(5) The last appeal is a personal note

Thursday, June 11, 1970

BAPTIST RECORD PAGE 7

In Greenville

Agricultural Missions Conference

On Monday, April 27, approximately 125 farmers, agricultural workers, and pastors gathered at First Baptist Church, Greenville, at five o'clock in the afternoon for a conference on agricultural missions. The group heard reports of some activities in the area of agricultural missions that had resulted in considerable lay involvement.

During the afternoon program agricultural missionary Sammy Simpson of Chone, Ecuador, (now on furlough) gave a report of his work. This was followed by a challenging message delivered by Dr. Baker James Cauthen, Executive Secretary, Foreign Mission Board.

R. T. "Dick" Stafford, North Little Rock, Arkansas, (his ideas were largely responsible for the conference being called) discussed the subject, "Where do we go From Here?" He suggested an informal organization of laymen to work with and through the Foreign Mission Board in the area of agricultural missions.

Following this a general discussion was led by Owen Cooper, Yazoo City. The group agreed that three persons would be named from Mississippi, three from Arkansas, and three from Louisiana to serve as an organization committee. This committee would meet immediately following supper which was served in the church fellowship hall.

Following supper the group reassembled in the church sanctuary and was joined by several hundred people who had been invited to this general session.

A report of the organization committee was made to the general session. The group recommended that an organization be set up and that the following persons be named as officers and directors of the organization:

President: Jerry Clower, Yazoo City; 1st Vice President: Dick Stafford, North Little Rock, Ark.; 2nd Vice President: Billy Joe Watkins, Rayville, La.; Secretary-Treasurer: Gene Triggs, Yazoo City.

Directors: Dick Stafford, North Little Rock, Ark.; C. Russell Shaw, Eupora; C. D. Salley, McGehee, Ark.; Jack H. Shell, Hamburg, Ark.; Arlis Anderson, State College; Sam T. Batton, Lake Providence, La.; Roy L. Mitchell, Greenville; Jack Witcher, Forest, La.; L. E. Posey, Rayville, La.; Owen Cooper, Yazoo City.

Missionary Sammy Simpson gave a slide presentation showing work of agricultural missionaries from various countries throughout the world. Again, Dr. Baker James Cauthen addressed the group on the subject, "Laymen and World Missions."

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Marion County Pastors Reassert Faith In Bible

Members of the Marion County Baptist Pastors' Conference of Columbia have adopted a resolution reaffirming their faith in the Bible as "the inspired revelation of God, as it is concisely stated in II Timothy 3:15-17."

In part, the document asserts: "Whereas, assaults are being made from many sources upon the authority and adequacy of the Bible as God's verbally inspired revelation in its original form, to man; and whereas, much publicity and position is being given to these voices of assault in our news media, both secular and religious, and whereas we believe many brethren are watering down the word of God . . . therefore, we reaffirm our faith in the Bible as the inspired revelation of God. . . We urge our brethren to be instant, diligent, and faithful in preaching the Bible, depending upon the power of the Holy Spirit to accomplish the purpose where unto God has sent his work into the hearts of men."

REVIVAL RESULTS

Bellehaven, Ocean Springs: May 17-23; Rev. Doug Chatham, pastor, Ferris Hill, Milton, Fla., evangelist; 36 professions of faith; two additions by letter; numerous rededications. Rev. Wayne Fleming, pastor, states, "God's Spirit is moving among Baptists on the Gulf Coast. There seems to be a revival spirit prevailing in many churches in Jackson County."

First Church, Wiggins; Dr. L. Gordon Sansing, pastor, First, Grenada, and Vernon Polk, minister of music, First, Grenada, leading; eleven additions for baptism, five by letter, many rededications; Rev. J. R. Grissett, pastor.

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Devotional

True And False Faith

James 2:14-26

By Don R. Cooper, Pastor, First, Southaven

For every genuine element of Christianity, Satan has a counterfeit version which he peddles all too successfully to many people today. One example is in the area of faith. There is true faith, and then there is false faith which is really not faith at all.

James illustrates false faith with two of its most predominant forms. The first might be called profession without practice, or "mouth" faith — faith that is just talk. It is one thing to say something is so; it is another thing to prove it. I might say, "I care about people in need," but if I do nothing about it, what good is my concern? It is easy to say, "I am saved," but just saying it is not enough. A man may say he has faith, but profession without practice is not real Christian faith.

The second illustration of false faith could be designated mere intellectual assent, or "mind" faith — faith that is just thought. Just believing there is a God is not enough. Also, just believing that the Bible is a good book, or that Jesus really lived, or that the doctrines of a certain church are true — none of this is true saving faith. These are examples of Satan's counterfeits that he wants you to have instead of the real thing.

Then James illustrates true faith showing us two of its great distinguishing characteristics. First, Abraham's experience tells us that true faith is growing faith. He was not a perfect servant of God, but it was perfectly clear whose servant he was. His life, through its ups and downs, demonstrated his faith to be always Godward, ever-growing and maturing.

The second example, Rahab, helps us to know that true faith is transforming faith. The testimony of scripture indicates that her encounter with Jehovah God changed the direction of her life. It is evident that Rahab's faith resulted in a change of loyalty, for Rahab became a servant of the true God.

Take inventory of your faith today. Is it the real thing or the counterfeit version? Are you just talking a good story or living the faithful life? Is your faith just in your mind or really in your heart? Are you committed personally to God through Jesus Christ so that He is living in you and you are growing in Him? Has your faith changed your life for God and for good? It can and it should, if it is true faith. "Examine yourselves, whether ye be in the faith, prove your own selves." (II Cor. 13:5)



Four Brookhaven Pastors Complete Pastoral Care Seminar
CERTIFICATES ARE PRESENTED to four Brookhaven ministers completing the first seminar sponsored by the Department of Pastoral Care, Mississippi Baptist Hospital, stressing the role of the minister in visiting hospital patients. From left to right are Rev. Mack Massey, Rev. Emmerson Tedder, Rev. Eugene Roberts, Rev. J. Roy McComb, all of the Brookhaven area, and Rev. Gordon Shambarger, Mississippi Baptist Hospital chaplain and director of the Department of Pastoral Care, who conducted the seminar.



Centennial At Harperville A Success

On May 24, an estimated 300 (with 257 registering) met at Harperville Church to celebrate the church's 100th anniversary.

Music, preaching, history, and a bountiful lunch were included in the day's program. Rev. C. J. Olander (top photo, left), pastor in the late twenties at Harperville, now retired and living at Tchula, preached at the morning service. Rev. Sollie Smith pastor of Harperville 1939-41, and now pastor at Superior Avenue Church, Bogalusa, La., preached in the afternoon. (Mr. Smith is shown at right, top photo.)

BMC Teachers Workshop

The Fourteenth North Mississippi Elementary Teachers Workshop will be held at Blue Mountain College June 15-19.

Study emphasis will be as follows: Reading, one semester hour credit; Music, one-half semester hour credit; Art, one-half semester hour credit. The daily schedule of the Workshop will include: Music—8:30 a.m. - 10:30 a.m.; Art — 10:30 a.m. - 12:30 a.m.; Lunch in Ray Dining Hall; Reading—1:30 p.m.-4:30 p.m.

For further information concerning the 1970 Workshop contact Mrs. J. R. Lewis, Blue Mountain College, Blue Mountain, Mississippi 38610.

One of the highlights of the day, in the recognition period, was when Mrs. James Golden (behind pulpit, bottom photo), Sunday school superintendent, called Mrs. O. O. Austin, teacher of the T. E. L. Class for nearly half a century to the rostrum and presented a plaque from the church in appreciation for this service. Mrs. Austin (pictured in the bottom photo, to the right of Mrs. Golden) is one of the oldest members of the Harperville Church. She is still regular and active in her service as Sunday school teacher and in the WMS.

Former members and friends attended from far and near, some from as far as Greenwood and New Orleans.

Rev. Elton Barlow (center, top photo) has served the church as pastor for five years and seven months.

Crooked Creek Homecoming

Crooked Creek Church, Lawrence County, will celebrate homecoming on Sunday, June 14. This is the 111th birthday of the church and on this memorial occasion all former members and friends are invited.

Rev. M. B. Bradley of New Orleans, La., a former pastor, will be guest speaker at the morning service. Quartets from Lawrence county and other special music will make up the afternoon service. Lunch will be served at the noon hour.



Birmingham (Lee) Sponsors BMC Scholarship

Members of the Birmingham Church, Lee County are sponsoring a scholarship for a worthy student at Blue Mountain College. Church treasurer Thomas Easterling, authorized the pastor, Rev. David L. Turner, to present the check. This action was taken by the church as a step toward mission emphasis in Christian education. Left to right: Rev. David L. Turner, pastor of Birmingham Church, a 1970 senior at BMC; D. H. Guyton, business manager of the college, who received the check for \$200.00 to be used as a scholarship which will assist a chosen BMC student; and Dr. James L. Travis, Professor of Bible at Blue Mountain.



Summer Missionaries From ECJC

DURING THE SUMMER, six students and the BSU director at East Central Junior College, Decatur, will serve in different types of mission work. Left to right, front row: Miss Gladys Bryant, BSU director, North Dakota, BSU summer missions; Joan Green, Louisville, in charge of arts and crafts at Camp Garaywa. Back row: Terry McMillan, Forest, Home Mission Board, Jekyll Island, Ga.; Debbie Crowell, Louisville, staff at Garaywa; Melanie Dowling, Dade City, Fla., and Elizabeth Edwards, Sebastopol, staffers, Ridgecrest Assembly. Carol Ming, not pictured, Louisville, Camp Garaywa staffer.

Biloxi Pastor Will Preach in New Zealand

Arrangements have been completed for Rev. Justus L. Garrett, pastor, Emmanuel Church, Biloxi, to participate in the South Pacific Crusade sponsored by the Home Mission Board, SBC.

About 100 pastors from over the convention will be taking part in the Crusade which will include preaching missions in New Zealand, Australia and New Guinea. The director is Dr. Euell Lawson.

Pastor Garrett will be accompanied by his wife, Jan. They are being sent by the Emmanuel Church on the preaching mission as an expression of appreciation for their 11 years service in Biloxi.

Their assignment will be to the Rotorua Baptist Church, Rotorua, New Zealand, with the host pastor being Rev. Ian F. Taylor. They will leave June 22 and return around July 21. In addition to preaching in New Zealand for a week they will be guests of the Australian Baptist Convention for three days, be messengers to the Baptist World Alliance in Tokyo, and make a brief visit to Hong Kong and Honolulu, Hawaii.

Foxworth, First Names Pastor

Foxworth, First Church's new pastor is Rev. S. R. (Ray) Pridgen, who moved from Indian Springs Church.

A native of Hot Coffee in Covington County, he received his education in Clarke College, Mississippi College, and New Orleans Seminary. First Church, Taylorsville licensed and ordained him to the ministry.

Other pastorates held in addition to his seven-year ministry at Indian Springs include: Liberty Church; Whitesand, Hepzibah and Old Hebron in Jefferson Davis County; Arm and Old Silver Creek in Lawrence County; and Willow Grove and Union Churches in Covington County.

He has been active in associational work and has served on the Historical Commission and in two different periods on the Mississippi Baptist Convention Board. He traveled in the Middle East in 1969, including Egypt, Lebanon, Greece, Rome and the Holy Land.

Rev. and Mrs. W. Donald Brown has accepted a call as minister of music, youth and education for First Church, Hazlehurst, and assumed his duties there on April 9. He moved to Hazlehurst from First Church, Indianola, where he had been for the past two years. Mr. Brown is a native of Laurel, a graduate of University of Southern Mississippi, and New Orleans Seminary. He was ordained a minister by Wildwood Church, Laurel. He is a member of the Singing Churchmen. Mrs. Brown is the former Lena Lou Smith of McComb. They have three sons: Dennis, 9, Terry, 7, Michael, 2. Rev. George E. Meadows is pastor of First Church, Hazlehurst.

Rev. John A. Grant is the present pastor of the Southside Church.

Certificates of Award

Shown receiving Certificates of Award for long and faithful service are A. H. Weatherby (left) 10 years of service and H. V. Phillips, Sr. (right) 10 years of service. These certificates were presented Sunday, May 24, by Ridgeland Baptist Brotherhood, Ridgeland Church, Ridgeland.

To Enter Evangelism

Bill Spencer, pastor of Arrow Heights Baptist Church, Broken Arrow, Okla., will enter full-time evangelism in September of this year.

Spencer has served pastorates in Oklahoma for the past eleven years. His church ranked twelfth last year in number of baptisms for Oklahoma. The thirty-seven year old minister is a graduate of Decatur Baptist College, and Southwestern Seminary.

His wife, Shirley, is a graduate of Bartlesville Business College. They have two children, Cindy, twelve, and Mark, ten.

Spencer has traveled throughout twenty-five countries, including Bible lands. He has published articles with "Open Windows," "Upper Room," and "Daily Blessing." He has also had a weekly column in a local newspaper for the past five years.

Contacts should be made to: Bill Spencer, Box 401, Broken Arrow, Oklahoma 74012. Phone 918 251-3549.

Peach Creek Homecoming

On June 14, the Peach Creek Church will have Homecoming Day.

The program will consist of lunch at noon and singing in the afternoon.

The church is located eight miles west of Sardis on Highway 315. Rev. Jimmy Martin is pastor.

Paul Stevens On "Directions" June 14

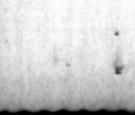
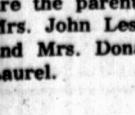
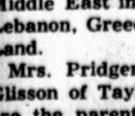
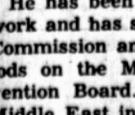
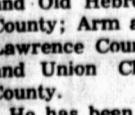
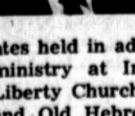
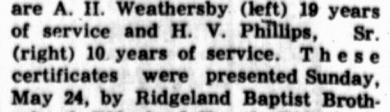
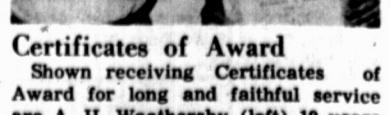
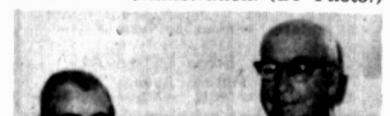
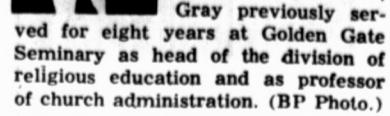
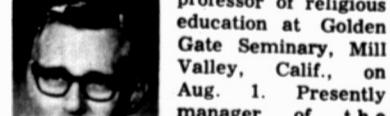
ABC-TV will feature a second conversation between Malcolm Muggeridge, British TV personality, and Dr. Paul M. Stevens, director of Southern Baptists' Radio and Television Commission, on its religious program, "Directions," on June 14 at 1 p.m. Eastern Time.

The program, entitled "Order or Chaos," will focus on the change of life-style experienced by Muggeridge, author of the controversial book "Jesus Rediscovered," following his conversion to Christianity.

The first half-hour Stevens-Muggeridge conversation was carried on "Directions" earlier this year.

New Dean At Golden Gate

NEW ACADEMIC DEAN — NASHVILLE (BP) — Elmer L. Gray will assume duties as academic dean and professor of religious education at Golden Gate Seminary, Mill Valley, Calif., on Aug. 1. Presently manager of the Southern Baptist Sunday School Board's Sunday School department, Gray previously served for eight years at Golden Gate Seminary as head of the division of religious education and as professor of church administration. (BP Photo.)



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